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menon of the mind. Pilate's question was, therefore, either silly, or the result of an ignorance which should have been referred to a study of the use of language. Persons who speak or write language loosely may, of course, often cause a difficulty when they speak of "truth" as to its meaning, but then the difficulty is a purely verbal one. Thus when Hegel says, for instance, "the truth of the acorn is the oak," he uses the word "truth" in a metaphorical, loose sense, meaning "the acorn is the germ of the oak"; and to suppose, as some of his admirers would seem to do, that by this bungling use of language he has attained a new conception, or made a new discovery, is simply ridiculous. This would seem to be self-evident to any earnest reflection; and yet that it is not so, the collective worshippers of Plato, not to mention the disheartening multitude of modern idle perusers of volume after volume of the like "profound thoughts," "beautiful ideas," "new conceptions," &c., bear but too melancholy evidence. For these profound and beautiful thoughts rest, in the vast majority of cases, upon the same ridiculous misconception that you can make a new discovery in thinking by misusing language only; whereas you will laugh at the man who pretends that he can change a table into a chair by calling it "chair." The chances are ten to one that you will feel an "elevating enthusiasm" in your bosom when some one shall announce, with tunefully modulated voice and magnetic gesture, for instance, "Beauty is truth," or some equally nonsensical platitude. But what, indeed, would become of our great modern "art of spouting" if we were to call things by their right names, and how would it be possible for preachers and orators to entrance audiences if thought had to be clear and language precise?

A. E. KROEGER.

### *Personality and Individuality—the Outward and Inward.*

Fragments of a Conversation held with "Friends in Council" at Quincy, Ills., by Dr. H. K. Jones of Jacksonville, January 9, 1872. Reported by Mrs. Agnes W. Baldwin.

As a topic for opening the conversation, Personality and Individuality were suggested; upon which Dr. Jones said, one of the best things he had seen upon that subject was a poem by Walt Whitman, entitled "To You whoever You are." The Doctor said, Personality is your subjective self; your objective self is your individuality. Personality is self-determining, not conditioned by anything external.

*Ques.* Do we all have personality?

Yes; there could be no individuality without personality, no lower thing without the existence of a higher.

*Ques.* Is the individuality any gauge to the personality?

No; the whole subjective self is not apparent in the individual. We are individualized in various ways, for different ends.

*Ques.* Is genius a manifestation of personality or of individuality?

"Genius" is a word like "inspiration"; has been misappropriated; in common parlance, there are many degrees of genius.

*Ques.* What shall we agree to call genius?

I am accustomed to distinguish between genius and talent. A person submerged in the belief that nature is *Reality* may have a facility in using

the tools of that plane. Genius is some fountain of the personal; different from the faculty of manipulating the things down in the natural plane.

*Ques.* Is genius ever misguided?

True genius must not be measured by the standards of conventionality. Genius is a larger measure of the spirit; is a *devoted* person; his history is self-sacrifice; has no source on the plane of outward things; he is *of* the spirit and *unto* the spirit. Genius is therefore inventive; talent constructive.

*Ques.* Oliver Wendell Holmes has said, there are three phases in every individual: as he appears to himself, as he appears to his neighbor, and as he appears to his Maker. Which is his personality?

As he appears to his Maker; when his spiritual eyes are opened, he will see himself as his Maker sees him.

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*Ques.* Why did not Plato write his dialogues so that we might have the death of Socrates come last in order?

Plato's doctrines concern exclusively the eternity and immortality of the soul. These doctrines are enunciated in the Apologue or story of Socrates; therefore is it put *first*. We are afterwards educated to behold these principles, and in our thinkings to become conscious of their truth.

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*Ques.* Will you tell us what you think of Goethe?

The first suggestion is that Goethe was an idealist, or he was nothing. If his aim is subjective, he has not yet been read; if his aim is objective—to lead the mind out into pleasant externalities—he is a failure. The aim of all genius is subjective, not objective. Goethe belongs to the order of exalted geniuses—discoursing of the ways of life. There are two ways of arriving at the goal; one through the indirections of experience, as set forth by Wilhelm Meister; the other through the sight of the *True*, as set forth by Faust.

*Ques.* Can we choose between the two ways?

No; we find ourselves in one or the other, the one best suited to us. Faust is represented as in the wilderness of the spirit—the Devil his only companion—subject to the three planes of temptation. There is no devil until the soul has entered the plane of spiritual consciousness.

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*Ques.* What do you think of Swedenborg's illuminations?

There are two ages in the Christian dispensation. We have passed through the literal age, are just entering the ideal age. The ultimate realization of the Christian dispensation is, to live outwardly in the world, inwardly in the spirit. This capability of abiding in two worlds at the same time, is the religious consciousness. The prayer of Jesus, "Take them not out of the world," was a prophecy. Swedenborg's profession of being conscious of the two worlds is a harbinger of what *is to be*. Our capabilities are good enough, the body is no hindrance. There has never been an age without this manifestation, but it is to become the *characteristic* of the age. Swedenborg stands in the same relation to the ideal age that John the Baptist did to the literal appearing.

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